241 Similarly, during this time she must be careful where she walks. She
841 can ruin a crop by walking through it. But, of course, in this case, she would suffer with the other members of the family.

462 From early childhood the girl is brought up as an agricultural
787 labourer. There was no class of women divorced from the soil. The
791 only class whose labours in agriculture were lightened were the women who belonged to the divining cult of " SEWE." Sewe is the spirit of divination and is supposed to have descended on those who have been delirious in illness. The delirium is the sign of possession. The devotees of the cult are mainly women, and they are a fairly common sight as they go about their avocation. They are skilled beggars as
[301] well as diviners. With their bodies festooned with strings of beads, shells, bells and other barbaric ornaments, they pass from kraal to kraal, and standing with their bodies leaning forward supported by a
[431] hand resting on a short stick they sing songs of the countryside and and are rewarded by presents of small baskets of grain. In this way women who have been ill are enabled to help to replenish the grain stores, which have probably run low during the illness.

241 Gradually a change is coming over the life of the women, due to
177 white influence. Ploughing by the men with teams of oxen, is setting women free for other tasks. This movement is by no means wide-
252 spread, but it has begun, and its effect on the women has been great.
462 Even if the husband has no team and plough himself, many wives do not rest content until the husband has hired a plough owner to come along and plough up the land. It is not unusual for ploughs to be taken 15 miles for this purpose. Again, the use of hand mills of the " Colonist " type, is easing women of much labour at the grind stones. These are much more common than ploughs, probably there are twenty mills for every plough in use. This is partly accounted for by the fact that the mills are turned by hand power, not by oxen. At this labour girls and women take their share, but whereas you would never see a man down on his knees at the grindstone, you do see them turning a mill. New activities are employing the time of many women, and those who have learned to knit or make palm mats in recent years are rapidly increasing in numbers.

CHILD LABOUR:

857 Generally speaking, from early childhood, all are required to make some contribution to the activities of the home. Girls for the fields, and boys for herding, is the broad division of labour, though the boys also lend a hand in the fields, and, very occasionally, a girl or woman may be seen herding. With the opening up of
593 avenues of wage-earning to the boys on coffee and tea estates, and in other forms of employment, the male child is being made by impecuni-
[464 ous parents to make his contribution to the family hut tax,
● 651]

593 ous parents to make his contribution to the family hut tax. The most unruly elements, again speaking generally, are these lads when they return to the Reserves, though some of them come back much benefitted in every way so far as one can tell.

PROVISION FOR THE AGED:

888 178 There is nothing in the social life of the Luo in the way of organized old age relief. The aged look to the younger members of the family to support them. In days gone by when there was no Hut and Poll Tax, and when all the clothing needed was a goatskin, all that the younger members had to provide was food and shelter, with an occasional fee to the medicine man, in the case of illness. Even funerals, when the aged died, were simpler than now. If the parents outlived their offspring there was always the wider circle of the sub-clan or clan to appeal to. And outside the clan were the relations-in-law, upon whom many more claims are made than is customary with us.

But, now, the whole problem of the support of the aged is vastly more difficult, and this in spite of the fact that health measures are beginning to increase the chances of the younger elements surviving [166] to adult life. As against this can be offset the fact that many of the younger members of a family leave the Reserves and remain away for years, and indeed some never are heard of again. Also, there is more than a tendency for the younger generation to go its own way, and commit itself to a more civilized mode of life. There is a definite cleavage between the lives of the younger and the older generations. This is accompanied by weakening ties of common interest and filial duty.

888 178 ● 651 Under our regime, and particularly under our system of hut tax, we have driven a wedge into the solidarity of family life which has given a grievous blow to the foundations upon which community life rests. The old are felt to be a burden as never before in the history of the Luo. It is inevitable that more and more burdens should be placed upon the younger elements in tribal life, but we have added to them with, in many cases, a certain element of ruthlessness which is very keenly felt and resented. I quote one instance of what I mean. An old couple in the Reserves with two sons, one a ne'er-do-well a worthless fellow, a jailbird. The other son just rising Poll Tax age. The old couple lived in a rather tumble-down hut, and were known as having no resources, no cattle, sheep or goats. A few fowls formed their "wealth." The old father, while by no means decrepit, was long since past the stage when he could cultivate extensively or go out wage-earning. The old mother had indifferent health, and at times could hardly drag herself back from the well with the pot of

888 water. The young son could not find employment and was wander-
178 ing about trying to scrape together the money for his poll tax. Upon
651 the father came the demand for hut tax. He had no money and could not pay. Next year another demand was made, this time for the current year and for that of the previous year. Again he could not pay. The third year he was dunned for three hut taxes, and as he was unable to pay his hut was confiscated to Government, the door was sealed up, and his aged wife driven to seek shelter among neighbours. Homeless, the old man made a frantic effort amongst his relations, who were already liable to pay their own dues, and by dint of much supplication managed to get enough to satisfy the tax for the first of the three years, whereupon his hut was unsealed. Is it any wonder that the younger generation regard the aged as a liability as never before? Demands for hut tax upon the penurious aged is one of the greatest solvents of filial affection in the Reserves to-day, for the burden falls largely on the young.

19:Wilson E-5 (ca. 1950) 1960
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As in the previous case, the woman's family believed that she was murdered and the man's family believed that she committed suicide. It is difficult to say which version is true. It is extremely unusual, however, for a woman to kill herself with a knife, and I have not recorded another case. There was one case among the men, Number 6, but this was a modern "intellectual," who lived in a Council house with a plastered ceiling, which was hardly suitable for hanging in the traditional way. 762 159

The next case is the one mentioned earlier involving a woman's fear of the consequences of her son's behavior.

Suicide Case No. 16.

The woman in this case was the wife of a squatter who was a servant to an important Chief. The Chief helped him to get married to this woman, a local girl who was in fact related in some way to the Chief. After his establishment as an affine of the Chief, the *jadak* became very wealthy and built his own village on a place allocated by the Chief. He married a second wife after the building of his village and, just before the case we are discussing, married a third wife. The first wife had many children, most of whom were daughters. At the time of her suicide, all but one had married and her house was very wealthy. The houses of the other two wives were therefore extremely jealous. 762 159 595

One day during the short rainy season, the owner of the village, the husband, wished to make a present of *sim-sim* to his Chief and benefactor in order that he might pay the tax which at that time was calculated on the number of wives and also to pay the traditional tribute to the Chief. The woman's son at about that time invited a large number of guests to his village and demanded that his mother give him *sim-sim* with which to entertain them. She refused because she knew her husband intended to use the entire crop. The son disobeyed [651]